

THE
FINAL DESTINY
OF THE
ANIMAL CREATION

BY THE
Rev. William Ralph, m.a.

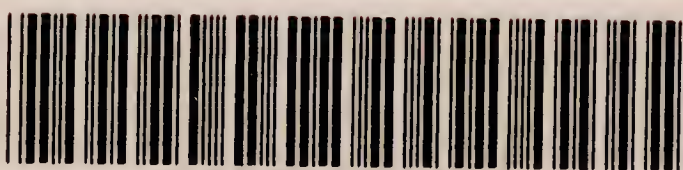
Rector of St. Clement's Church, Belfast.

Reprinted from the "Animals' Guardian."

London Anti-Vivisection Society,

13, REGENT STREET, LONDON, S.W

WELLCOME INSTITUTE LIBRARY	
Coll.	weIMOm no
Coll.	pam
No.	QY 50
	1893
	K 16 f



22500338391

The Final Destiny of the Animal Creation.

By THE REV. WILLIAM RALPH, M.A.,
Rector of St. Clement's Church, Belfast.

FROM THE "ANIMALS' GUARDIAN."

I.

There are two standpoints from which we may approach this question ; from the ground of our moral judgments or from the position of God's Revealed Word. Both are independent of each other and yet they are mutually auxiliary. We might ask ourselves as moral beings, endowed with the capacity of moral discernment, why the animate creation, if it has been subjected to suffering and dishonour on account of man's sin, why it should not be the heir of restitution of its lost claims at the hand of a God of Perfect Justice. Does not all our sympathy go forth in full stream towards the wife or child brought down to darkness by the wrong doings of the unworthy husband? The forced subjection of innocence to the yoke of ignominy calls forth all our compassion, and our decision to alleviate in every way we can the tribulation of these wronged ones. And what is this but justice kindling our sympathies and rousing our consciences towards the helpless in their unmerited despair? This principle lies at the very basis of all morality, individual or national. When some swindling society is unmasked, and the loss of all they possessed who had funds therein, is shown to us, do we not rise up in indignation against the callous craft of the wrong doers, and do we not also determine we shall make good as far as possible the loss to the ensnared? Is not I say, this the very basis of common righteousness, and, if so, can we believe that God, who has implanted this categorical imperative in the hearts of his creatures, is different in any way from us? To say that our moral nature is not the reflection of the character of God is to become an agnostic. If Jesus Christ as the Word of God is the effulgence of the Father's nature then we are assured our moral judgments are divinely inspired. For He spoke to men, He laid the very foundation of the Kingdom of God in men's hearts, recognising thereby the identity in kind ; though, alas ! not in degree, of man's goodness with God's. It is as clear as the sun in its meridian, that restitution of lost rights to the wronged, is an absolute necessity and consequence of the virtue of justice. And if such be true can we exclude the animal creation, past, present and future, from the blessings

involved in the restitution of all things. I say we cannot. On what grounds should we even encourage the thought of such an exclusion. Is it on scientific considerations? But does not modern research, if we accept the working hypothesis of evolution, assure us that between man and the animal creation there exists the closest physical identity. Is not this the reason why such men as Professor Haeckel, in such works as "The Riddle of the Universe," claim that even sceptical scientists have a greater regard for the animal creation than many Christians? Can we deny the justice of this sarcastic remark? We men are no longer the lords of the world. The animal kingdom is physically our kingdom. These creatures whom we plunge into sorrows and treat as vassal slaves, are our equals and oftentimes our superiors. They are the owners of intelligence, of emotions, of even a kind of moral sensitiveness. They can suffer, and that alone constitutes a claim on Eternal Justice for sympathy and future restoration. Can any man worship a God who would suffer this beautiful handiwork of the animal creation to be wrongfully trampled in the dust of subjection or flung into the fire of pain, and yet not have some recompense in store for these creatures of man's ill use? Ask yourself calmly the question. Can you trust a God who would pass by indifferently the cries of his weakest children? To ignore this query and to say that after all the government of this world is shrouded in mystery is the attitude of indecision of mind or moral weakness. If you say you know nothing of God's attitude towards any living creature except yourself then I may ask of what value is the justice on which you base your trust. "God will restore to you the years which the locust has eaten" because you say His nature is Justice. Then assuredly you are bound to extend the same glorious pity towards the lower creation. You have sinned. They have not sinned. You dragged them down by your sin, and will you bear the palm and wear the crown in joy whilst those creatures involved in pain through your wrongdoing after a brief life of vanity, are swept as dust through the limitless universe of God? Take care that in excluding them you are not more logically and justly excluding yourself. Perhaps you will say, they have no souls, no spark of eternal life. Well Holy Scripture, as far as I have read it, make no distinction between the word soul attributed to man and to the animal kingdom. We read "man became a living soul" Gen. ii, 15; and we also read God made a covenant after the flood "fowl, cattle and beast" (Hebrew *nephesh hayah*

Eng V "creature that hath life"). The same phrase used of man and beast. In Deuteronomy animals are said to possess this soul, *i.e.*, xiii. 23. "Ye shall not eat the nephesh, the life or soul with the flesh." If a man possess a ruach = spirit of life, Gen. vi. 17, so do they "Who knoweth the spirit of a beast that goeth downward." "They all have one ruach" (spirit of life) Eccl. iii. 19-21; Psalm civ. 29-30 (Heb.). Or if it be contended that the Bible never applies the term neshamah to animals a reference to Genesis vii. 21-22 (Heb.) will dispel the illusion. We may as well remember the doctrine of the immortality of the soul is a phantom which eludes our eager grasp if we try to base it on any arguments from the nature of man (Hulsean Lectures on Immortality, 1868, 51 p). Apart from the Christian Faith in Christ's work there is no rock on which to stand. But if that be so we have no grounds from any comparison of man's nature and that of the animal to exclude the latter. The question is lifted up to the platform of God's Justice alone; and, therefore, I say resting on that impartial justice, and remembering our own immortality is in no way because of our deserts but is the gift of God, we declare without the slightest hesitation, the immortality of the animal creation is bound up in the justice of God as revealed to us in Christ's great work of restoration to the whole world. I say deliberately to deny the future recompense of the animal kingdom is to dishonour God and to plunge into chaos our whole moral estate. Stand beside the open grave of some dearly-loved child caught away by accident of fire or sea and with your soul becalmed by the assurance that blighted youth will some other day in other scenes grow up in beauty, and then ask your soul can God deny to these creatures of His Hand, battered, bruised, murdered to-day, for no faults of theirs, can He deny to them that share of a joyous existence torn from their helpless subjection, and I have no doubt you will rise with me to the holy assurance that for them also He will wipe away every tear from their eyes and make all things new.

II.

THE VOICE OF GOD'S REVEALED WORD.

I said our conclusions from ethical standpoint will be confirmed by the voice of Holy Scripture. And it is a marvellous fact that any reader of this Word of God can harbour any doubts as regards the ultimate fate of the animal kingdom. In the Old Testament the picture of the Measianic Reign is that of a world where perfect peace and amity will

exist between all members of God's family life. Read Isaiah xi. 6-9, "And the wolf shall dwell with the lamb, and the leopard shall lie down with the kid and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed: their young ones shall lie down together: and the lion shall eat straw like the ox. And the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the adder's den. They shall not hurt nor destroy in all my holy mountain." Here is the Redemption of the World: a redemption of nature as well as of human society from chaos." This passage is not allegorical but direct, and forms a parallel to the well-known passage in the eighth of Romans. Isaiah and Paul, chief Apostles of the two covenants, both interrupt their magnificent odes upon the outpouring of the spirit, to remind us that the benefits of this will be shared by the brute and unintelligent creation," Isaiah in the Expositor's Bible. (Geo. Adam Smith. Vol. I., p. 189). The sanctification of man in this glorious kingdom involves the restored sympathies of man with beast. For sin is the cause of that mistrust of animal to man and man to animal. We try to tame them by force like the legendary King Arthur

"And he drove
The heathen, and he slew the beast, and felled
The forest, and let in the sun, and made
Broad pathways for the hunter and the knight,
And so returned."

But Isaiah's vision is that of a tamed not a down-trodden creation. If man is holy all animals in time will love and trust him. Charles Darwin tells us of lands where when man first came the animals had no dread of him ("Variation of Animals and Plants under Domestication," p. 20-21). It is by the influence of man's force of character the warfare, in Isaiah's opinion, will be ended. Every man then will feel something of the priest about him in his actions towards these creatures. "For God our worship, for man our service; for the beasts our providence, and the mediation of our holiness—that will be, should be now, the three great relations of our nature" (Isaiah, Geo. Adam Smith, p. 194). Yes, the Bible emphatically asserts there should exist, there did exist in man's better state, and there will be realised complete sympathy between man and the animal kingdom. Thus when Assyria is overthrown this sympathy of Nature with man is declared, "I caused Lebanon to mourn for him and all the trees of the field fainted for him" Ezekiel xxxi. 15. Here is told to us the grand lesson, that the whole

world of nature has a real concern in the past history and future destiny of man. When God said to Adam "Cursed is ground for thy sake" Gen. iii. 17; when the flood by which man's wickedness is punished destroyed "every living substance which was upon the face of the ground (Gen. vii. 23); when the earth also was defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinance, broken the everlasting covenant and, therefore, hath the curse devoured the earth, and when, not only they that dwell therein are desolate," but also "the new wine mourneth, the vine languisheth" the windows from on high are open and the foundations of the earth do shake (Isaiah, xxiv. 5), all such passages whether historical, poetical or prophetic, establish the same truth: the glorious assurance of the universal redemption and restitution of all things" (Speakers Commentary, Romans viii. 19). And this same sunrise of mercy sheds its light down in such passages also as Isaiah lxxv. 17 "For behold I create new heavens and a new earth, and the former things shall not be remembered, nor come into mind," Psalm cii. 26-27 "Yea all of them shall wax old like a garment. As a vesture shalt thou change them and they shall be changed. But thou art the same." It is, I say, the unanimous faith of Israel this redemption of nature. "Though all things were made very good yet when the first man sinned they were corrupted, and shall return no more to their proper estate until Pherez, *i.e.*, Messias, shall come" (Beresh Rabbi f 2-3 Reiche). Or again, "In those days shall the whole creation be changed for the better, and return to their pristine perfection and purity, such as it was in the time of the first man before his sin" (R. Beechai Schulchan Orba, f 9, col. 4, Reiche). These commentaries show to us how the Jewish doctors interpreted the Hebrew Scriptures and its promises. They establish the fact that to the Jew God's promises were no allegorical fanciful metaphors but meant what they declared. They saw the return of a golden year when

" Universal Peace

Lie like a shaft of light across the land,
And like a lane of beams athwart the sea."

"For the whole creation in his proper kind was fashioned again anew that thy children might be kept without hurt" (Wisdom xix. 6). Such sums up the verdict of the Old Testament; but in the New these ardent hopes are transformed into certainties and beneath the fuller dispensation of the spirit the yearnings

" Strong yearnings for a blest new birth
With sunless glories crowned."

are realised. In the 8th of Romans we possess the Magna Charta of the animal creation, "For the creation was subjected to vanity (all that is frail or fleeting, Heb. (Hebel = breath or vapour), not of its own will, but by reason of Him who subjected it in hope because the creation also itself shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole creation (*i.e.*, a word of unlimited application vide St. Mark xiii. 19), groaneth and travaileth in pain with us until now." For the earnest expectation of the creature waiteth for the revealing of the sons of God." The apostle has been dwelling on the greatness of that glory, which visited upon the sons of God, will compensate more abundantly for all the sorrows of present discipline, and the greatness of that day is shown by the vastness of its blessings. He looks forth on a world subjected to vanity, through the Eternal Will of that God who linked the sufferings of creation with man's fall. He sees all that kingdom looking forward with outstretched hand for the coming deliverance. He grasps the glorious truth it is subjected in sure hope. The day of its ransom seems to burst in splendour before him. He knows it has travailed in pain until now. "But by the death and pangs of Jesus there comes forth a new birth of joy for all humanity and all creation. There the renovation of all has its source" (Alford on St. John xvi. 21). The whole world of life shares the spirits recreation to bliss. The gates of Paradise open before the advent of the Deliverer and all the animal kingdom rejoices in deliverance from the bondage of corruption, from decay and death into the liberty of the glory of the children of God: that is into the full and perfect development of all the faculties and powers of nature. That is the message of St. Paul, catching up the echoes of Isaiah's assurance across the centuries, and re-sealing the prophets faith by the testimony of a soul inspired with the spirit of the Crucified. With these words written in letters of gold on all the violet background of suffering in the animal world to-day; with this promise we can thank God and take courage. Over all the brutal cruelties of the vivisector's laboratory, all the cowardly violence of man to beast, all the callous indifference of this selfish age to the wrongs of the despised creatures of God's Wisdom, over all this dark, dismal oppression on our souls, we see declared the Eternal Will of God that one day they shall share "the liberty of the glory of the children of God." We take our stand here and assert that all life is sacred to

God ; that all life is redeemed by Christ, that every wrong in Him shall be righted, that by Him every helpless suffering creature to-day by its love, by its submission, by its forgiveness, pleads and not in vain before the Throne of Heaven. If it were not so, then life and this world would be the the veriest enigma to our moral and intellectual natures. We should, indeed, feel that for us existence was a dreadful curse. But all such clouds are swept from every leaden sky, and though much of the mystery of God's ways remains, yet we are assured He will one day make those who travail in pain sharers of a far more excellent glory : that He will recompense those now subjected in hope, and bring them within the realm of His new earth and heaven. It is the same thought flashes across the mind of St. Peter when he speaks of the "restitution of all things" Acts iii. 21 ; the restoration of all the forfeited or lost powers of the universe ; and St. John beholds the new earth, the renascence of the old into their original harmony and peace.

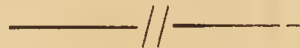
"That nothing walks with aimless feet
That not one life shall be destroyed,
 Or cast as rubbish to the void,
 When God hath made the pile complete."

CONCLUSION.

If we have established our principles they are these. All life is a fragment of the one source of life, *i.e.*, the Eternal Word of God. By Him all life is brought within the compass of restoration. All animal life, subjected to pain, not for its own sin but because of the sin of man, by the Will of God, must inherit the redemptive fruits of Christ's universal salvation. With such conclusions established as, I believe, both by Holy Scripture and man's moral and intellectual judgments, we cannot but recognise the whole animal kingdom in other lights. They are no mere stones and pebble to be tossed and flung about in wild caprice by man ; they are subjects of the same God we adore, and loved with equal love by the same Christ. If we wrong them we wrong their Creator and Redeemer. Our modern sport which so often is base in cruelty to them, our heartless treatment of them as beasts of burden, our inhuman tortures of them in the name of so-called science : all these unholy tyrannies of man over them must be hateful and sinful to God. They claim from us the application of those qualities of mercy which we extend to our brother men. God indeed has ordained they should suffer because of our sin. And man will, if he be co-worker with the Christ try to alleviate and lessen that suffering. We may be called effeminate and

sentimental in so doing. If so, we bear the reproach gladly. If it be sentimental to help the helpless and shield from pain the desolate, then such conduct is virtue (manliness) of the highest rank. It is the coward who laughs at the appeal of pity : it is not the brute (as we so often defame the word) but it is the devil in man which glories in power exercised through suffering. One day at last these beautiful wronged creatures shall rise up against such tyrants. Their God-like virtues shall claim justice now denied them. Then God shall give them also a body which can suffer no pain. They shall, by the Christ, Who is Mercy, share His joy. These faithful, loving, animal souls shall be granted the sphere where they can live their pre-ordained life in perfect sympathy with man, and not, as now in fear and trembling. Is not such a thought, such a belief in consistency with your true soul of souls. Rid your mind of the fetters of antique corrupt systems which would try to dignify man at the cost of the animal creation. Look this question face to face, and with the Christ before you cast from the heart every unworthy thought of any of God's creation. Treat them as co-heirs with you of glory. Yes, link their destiny with Christ's Cross, for by it all their wrong is transfigured to righteousness of claim to God. Their claims in one sense exceed ours. We are the source of their misery ; and their restoration will enhance our glory.

One God, one law, one element,
And one far-off divine event
To which the old creation moves.



ISSUED BY

The ANIMALS' GUARDIAN, 13, Regent Street, London, S.W.

An Illustrated Monthly Magazine for the Protection of Animals.

Price 2d.

2000/10/9/93.

London Anti-Vivisection Society

13, REGENT, STREET, LONDON, S.W.

DR. WALL, HON. TREASURER.

MRS. CULVER JAMES, HON. SECRETARY.

THE SUBSCRIPTION TO THE SOCIETY IS 10/- PER ANN.

THE LIFE MEMBERSHIP FEE IS £5.

The "Animals' Guardian"



(The Society's Organ)

A Humane Monthly Journal.

ILLUSTRATED.

EDITED BY SIDNEY TRIST.

Price 2s. per annum. Post free.

13, REGENT STREET, LONDON, S.W.

